

# *SUFFERING AND GLORY*

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## *Contents*

*Part 1      Suffering and Glory      3*

*Part 2      Suffering and Glory      18*

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## SUFFERING AND GLORY

### Part 1

**Hebrews 2:9-10** *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

**Hebrews 2:14-15** *Forasmuch, then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.*

Please notice God's purpose in **verse 10** ...*in bringing many sons unto glory*. But, before that can be obtained, the *Firstborn*, or the *Chief of the firstborn*, or the *Firstborn among many brethren*, and as He is called here, the *Captain of our salvation*, had to be perfected through sufferings.

Here is a verse that is full of deep meaning. Although Jesus took on the form of a human body and was made lower than the angels, is **verse 9** telling us, that He was crowned with glory before He suffered death, or did He suffer death, to be

crowned with glory and honor? You will need to read that sentence very carefully and not come to a rash conclusion.

The highest point of Jesus' ministry was when He was transfigured on Mount Hermon, and it was there that we see that He agreed to the death of the cross, when Moses and Elijah appeared to Him. And, we are also told that they spoke of His *exodus* or *decease*, which He was to accomplish at Jerusalem. Yet, before that discussion took place, Jesus was transfigured while praying. So, we see two things there. He is crowned with glory and He could have returned to the Father. He had a choice on the mount of transfiguration. Would He return to the Father alone, or would He decide to go down the mountain and meet His appointment with death on Calvary's cross? So, how do we look at this verse? Was Jesus baptized with glory first, to go through a baptism of suffering? Or, did He have to go through the baptism of suffering first, before He would come into the baptism of glory? Either way you look at it, you can't have one without the other. You can see it in two ways; He is crowned with glory and honor when His garments became exceeding white, and the Father testified of His Son. He decides to become the Priest and the Sacrifice on that mount, and so we see that He was not afraid of death. We see Him receiving encouragement from the two prophets of old.

We could say that the baptism of glory that He had for a moment of time, was to fortify Him for His work as the High Priest as well as the Sacrifice, on Calvary's cross. As I said before, that the Lord Jesus' garments becoming exceeding white as snow to show us what happened to the high priest on the day that he went within the veil. The high priest was

clothed in white, so our Lord being clothed in white was to fulfill the role of the high priest. But, the high priest must have a sacrifice, not necessarily for himself but for others. Jesus is both Priest and Sacrifice. Hence, He received that glory to prepare Himself for the sufferings of the cross. It is the same way with us. Because He went through the sufferings, the Father gave Him greater glory on resurrection day. The glory Jesus had after the resurrection was greater than the glory He had on the mount of transfiguration.

Question - Sharon Bolan Yerby

So, you are saying that He came into the glory and that was to prepare Him for the suffering. But, for us, it is the suffering first that brings us to the glory, right?

Answer - Deoram Bholan

You could put it this way; **Acts 1:8** *But ye shall receive power, after the Holy Spirit is come upon you; and ye shall be witnesses unto Me...* (witnesses or martyrs). So, part of the enduement of the Spirit is to make you a martyr or one who will die to the self life.

Question - Sharon Bolan Yerby

It is the death of the cross. How does God get the glory when we suffer?

Answer - Deoram Bholan

Because we cannot see what sufferings are accomplishing inside of us. Paul said in **Romans 8:18** *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

Do you see how those two words come together again?

**2 Corinthians 4:17 & 18** *For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

It is not working against us, but it is working for us. That is a magnificent verse. What is so amazing is that the *sufferings* and the *glory* are two words that summarize the preaching of Jesus to the two on the way to Emmaus. As you know, we have referred to **Luke 24** over and over and over again. It is an inexhaustible chapter. The risen glorified Christ, ministering to the two on the way to Emmaus, and they were pouring out their griefs to Him without knowing that He was the resurrected Christ walking with them. Then He gave them a good rebuke.

**Luke 24:25 & 26** *Then He said unto them, O foolish and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?*

You see those two words again. They were so blessed to hear of the *glory*, but they were not prepared for the *suffering*. When He opened up the scriptures to them, He was showing them the Lamb and the Lion, and there is no expounding all He spoke to them. You see, some folk only want Jesus as the Lion. But few want Him as the Lamb.

The crowning book of the Bible is the Revelation of Jesus Christ. One main feature of the book is Jesus in His role as both Lamb and Lion. The word Lamb links with His sufferings, and **Isaiah 53** deals with that in such a beautiful way. I found out one day that the word used for lamb does not mean a large sized lamb; the word means a lambkin or a little lamb, or a pet lamb. Did you get that, my friends? Jesus is called the Lamb more in the book of Revelation than He is called the Lion. How about that! Have you ever taken the time to explore that, my friends? You see, there are truths that are hidden, and can only be revealed by the Spirit of wisdom and revelation. Every reference to Jesus as the Lamb is the Greek word *arnion* - *a lambkin, a little lamb, or a pet lamb*. Reminding us of, "Mary had a little lamb, his fleece as white as snow and everywhere that Mary went the lamb was sure to go". Well, you can apply that for yourself, as you consider that beautiful nursery rhyme.

The offense to the Jew was that Jesus was not fulfilling the role of the king.

**1 Corinthians 1:18** *For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.*

So, what man calls foolishness God calls wise. Go through Revelation and see how many references are given to Jesus as the Lamb. Can you guess how many times He is called the Lion?

**Revelation 5:5** *And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the scroll and to loose its seven seals thereof.*

But when John looked, did he see a Lion?

**Revelation 5:6** *And I beheld and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*

No, he saw a Lamb as though it had been slain (freshly slain). In these two verses we have two offices of the Lord. He is the Lion, but He must go the way of the cross. But, even in death He is not defeated. Have you ever noticed when John described the Lamb, as if it had been freshly in slain, he mentioned these astounding words; *I beheld... in the midst of the throne stood a Lamb as though it had been slain*. How can a slain Lamb stand? Here comes the unfolding of that mystery: in the natural a slain Lamb cannot stand up or be resurrected, but this is not an ordinary Lamb - this is Jesus in death. When John saw Him freshly slain but standing, he was seeing in that one picture Jesus as the Lamb and the Lion. As the Lamb He went the way of suffering - as the Lion He conquered death.



There is only one more place where Jesus is called the Lion in Revelation.

**Revelation 10:3** *And cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices.*

When this mighty messenger cried with a loud voice it was as a roaring lion. Well, that is the Lion of Judah, who is going to signal in to His people to bring their transfiguration. Only two times is He called the Lion, but look how many times that He is called the Lamb.

Question - Sharon Bolan-Yerby

So the Lamb is the suffering and the Lion is the glory, obviously. The pattern there is for us to follow. As we are here on earth we don't know the number of our days, we are just locked in this time and we have the moment in front of us. Does God determine the amount of suffering each individual person has to go through to develop the glory that they must carry?

Answer - Deoram Bholan

I am sure of that. Remember, there are degrees of glory. Paul tells us that in the resurrection chapter,

**1 Corinthians 15:41** *There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.*

So, the greater the glory, the greater the sufferings.

**Romans 8:17** *And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.*

*If so be that we suffer with Him.* Now, many Christians are glad to say they are heirs of God, and joint heirs with Christ. That is true, positionally. But, how many are aware that in scriptures there are ***ifs*** and ***buts***? You cannot just assume that something is yours without paying attention to the conditions. You are just going to be deceived. Are you willing to suffer with Him? Then, you will reign with Him. And, there is no short-cut.

How sad, that Peter presumed to turn Christ from His priestly mission in **Matthew 16:22-23**. Six days later on the mount of transfiguration, he is trying to do the same thing by suggesting that they were to build three tabernacles, one for Moses, one for Elijah, and one for Jesus. The Bible also includes this statement of Peter *not knowing what he said*. That is the same case with all of us. To often we say a lot of things that have no weight and depth. Whereas James said,

**James 1:19** *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;*

So, Peter is wanting those on the mount to celebrate Tabernacles, which is the Feast of Glory. How can you have the Feast of Glory when you don't have the Passover? In other words, you can't jump into the glory without coming through the first feast, and that links with the sufferings of the Lamb of God. Peter is always a slow learner. We are told that the transfiguration took place on the seventh day, and a day with the Lord is as a thousand years. That shows us that in the millennial age, rest and glory will be the portion of the over-coming Church.

As you study the Bible, you will find that God's program in the gospel involves suffering and glory, as seen in two statements; *the lamb slain from the foundation of the world and the kingdom prepared from the foundation of the world*. The word suffering - ***pathema*** - occurs ten times in the New Testament, and is used six times with ***doxa*** - meaning glory. Isn't that amazing? Once you see sufferings then you see glory. One time it is linked with resurrection, in Philippians.

**Philippians 3:10** *That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.*

Three times it is linked with the word consolation - (translated - consolation, comfort, encouragement, strong consolation)

**2 Corinthians 1:5-7** *For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted,*

*it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.*

Do you see how many times consolation links with the suffering? Can you remember who was the man, (he was part of a small remnant at the first coming of Jesus), that was looking for the consolation of Israel? It was Simeon that was looking for the consolation of Israel. In other words, Israel can only be healed through the atoning work of the Messiah. Simeon was awaiting the Messiah to come and do His work. Anna and others, who prophesied of Him, we are told, were looking for redemption in Jerusalem. So, you see how those words are intertwined, consolation and redemption, and redemption means a full release or a loosing. The Lord was the one to become our Kinsman Redeemer, to loose us from bondage, sin, and Satan.

Question - Sharon Bolan Yerby

Through the pain and agony of the different sufferings that we go through; can you explain how that is bringing about the weight of glory? Some people suffer and turn away from God, but for those who suffer and continue to hold on to the faith, how do we see God's glory being revealed through it?

Answer - Deoram Bholan

Remember what Job went through, did he become bitter or better? He ended up better. And, when Naomi (Naomi

means pleasant) left the promised land for Moab, and then she returned after ten years, she told her neighbors don't call me Naomi, call me Mara (Mara means bitter), for *the Almighty hath dealt very bitterly with me*. Read the end of the book of Ruth; what does God do? He provides a kinsman redeemer for Naomi, through Ruth, and the lost estate is restored, a kinsman is born and the family inheritance is not to be cut off. The end of Naomi was not Mara. The end of Naomi was Naomi. In other words, God turned her sorrow into joy, her loss into gain. It is the same way with us.

James tells us to consider the servants of God who have suffered for the faith, and he gives the example of Job.

**James 5:11** *Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.*

What is the end of the Lord? No, Job did not foresee the outcome. My answer is; the end or the goal was to bring Job to the end of himself. That is why Job had to make a mighty confession as the light shone upon him.

**Job 42:5-6** *I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. **Wherefore I abhor myself, and repent in dust and ashes.***

That is what God is doing for us! We are learning to exchange the mind of the flesh, for the mind of the Spirit. To have the mind of Christ will mean being emptied from the mind of the flesh. For to be carnally minded is death, but to

be spiritually minded, or to have the mind governed by the Spirit, is life and peace. When Job made that confession then God turned his captivity, and gave him one more test which was to pray for the friends that wrongfully accused him, and Job made no complaints. Because he prayed, God accepted his prayers and the latter end of Job was greater than the beginning. The glory of the latter house will be greater than the former house. So, here we are in the time of the end and God is saying, *weeping may endure for a night but joy cometh in the morning*.

God has prepared a feast of fat things, of wines on the lees, well refined. It is a Feast of feast, that His people feed on the flesh of the Son of God, and drink of the wine of His Spirit, and become conformed to the image of God's Son.

Question - Sharon Bolan Yerby

Is the weight of glory just the level of glory that you are carrying?

Answer - Deoram Bholan

I am sure that there is more to the word glory and we will have to take that at another time. If you study the word glory - **doxo**: it is a very interesting word. It is used of an estimate or an opinion. When man estimates his fellow man; you call that reputation. But, when God estimates us, and we pass

the test, you call that Christ-like character. So, to have the glory is to have the very nature and character of Christ.

The weight of glory will represent the degree of glory that will be ours in the realm of glory. As we submit to the processings of God, then God will bring us into that exceeding and eternal weight of glory. That is a pregnant expression. I don't know how our translators rendered that into English. I will ask you to see how many versions you come up with to expound on *the exceeding and eternal weight of glory*. It reminds me of **2 Corinthians 3**, that there was a glory in the giving of the law, and there was a glory in the face of Moses. But, it was a fading glory. However, the glory of the new covenant is a greater glory and the greater glory can only come from our wonderful Lord, Himself. The glory of the new covenant supercedes the glory of the old covenant.

**All that pleases us is only a moment, all that troubles us is only for a moment, nothing is important but that which is eternal.**

**Romans 8:18** *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

**2 Corinthians 1:7** *And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.*

**1 Peter 1:11** *Searching what, or what manner of time the Spirit of Christ who was in them did signify, when it testified*

*beforehand the sufferings of Christ, and the glory that should follow.*

There is no end to those two words. I want our friends to explore those words suffering - ***pathema*** and glory - ***doxo***, and see how they are used over and over again in the writings of Paul and Peter, because these were the *two witnesses* of the early Church. As we consider the two witnesses of the end-time, whoever they may be, whether individuals or corporate groups, we will have to leave that with the Lord to unfold. We need more Pauls and Peters in our day; men who are sold out to God completely, and who can bear as Paul says:

**Galatians 6:17** *From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.*

Maybe you and I have not suffered to the degree that Paul did, but he bore marks internal and external. As we are willing to go the way of the cross, never mind how hard it is, the strength of the Spirit will be ours, if we endure to the end.

So, let God arise on our behalf soon, as we consider the Feast of Tabernacles. It is the closing feast, the feast of abundant harvest, the Feast of Glory and the feast in which there is no sorrow and in which God is preparing us for the seventh day. That is when the glory that was lost, is now to be restored. The King of kings will return in power and great glory, and the kingdoms of this world shall become the kingdom of our Lord and His Christ.



Our Lord Himself is the ideal picture of *sufferings* and *glory* and His Church will go the same way. You can't have one without the other.

I am sure that Jesus prayed about many things when He was here on earth, and it dawned on me suddenly: Do we have any two specific objects that Jesus prayed about when He was here on earth? Don't be in a hurry to answer that. When you study the scriptures, there are only two things that Jesus prayed about. Those two things are the *sufferings* and the *glory*. The *sufferings* are in Gethsemane and He prayed; *Father not my will, but Thine be done*. The glory in **John 17** is seen, not only as He prayed for glory that He had before with the Father, but that glory should also become part of His glorious Church. So, the objects of His prayer were the *sufferings* and the *glory*. If the Church is willing to go through the *sufferings* she will come to the *glory*. That is something to consider. What are we praying for, only things? Are we praying only for needs? There is a place for those things. Do we see the immensity of how Jesus prayed and how He did not shun the way of the cross and how the glory that was lost was regained by His going the way of full surrender. May God make us a people who will focus more on the *sufferings* and the *glory* of Christ and become part of the process of that inner work of God that will bring about the external change. Amen



## SUFFERING AND GLORY

### Part 2

We covered quite a few references to *suffering* and *glory* last week. I would like for us to go to **2 Corinthians 4 & 5**. We have a four-fold contrast between present tribulations and future compensations, between troubles and triumphs afterwards. Here are some of the striking contrasts.

#### **Contrast - The outward and the inward man**

**2 Corinthians 4:16** *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*

#### **Contrast - The present and the future**

**2 Corinthians 4:17** *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.*

**Contrast - The seen and the unseen**

**2 Corinthians 4:18** *While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.*

**Contrast - The earthly house and the heavenly house**

**2 Corinthians 5:1** *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

**Contrast - Mortal and immortality**

**2 Corinthians 5:4** *For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

**Contrast - In the body and out of the body**

**2 Corinthians 5:6-8** *Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight); We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

Will you be able to go through those various **contrasts** and should we not always live, fellow Christians, with these **contrasts** before our minds. Too often we are focused on the temporal and we ignore the eternal. But, our present troubles are four-fold:

In their nature, they are called afflictions.  
As to their weight, they are light.  
As to their duration, for a moment.  
As for their usefulness, they are working for us.

Please notice, *our light afflictions*; that is where we have to be anchored in the faith. Even the saints in the book of Revelation are praying a prayer.

**Revelation 6:10** *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

Even the saints are expecting God to settle the score. It seems a long time to wait, and we too in our present afflictions are often saying, *How long, O Lord?*

But, if we learn to be patient in tribulation - notice - in tribulation, not out of it, then we are like Paul, who not only preaches, but practices and proves to us his endurance. Although he lived in the physical, he was living in the spiritual. Although he was living amid the temporal, he was living in the eternal. The earthly realm he lived in was one thing, but he was living in the heavenly realm as well. He was not waiting to shout glory, but despite his sufferings, he

was saying, glory now! We glory in tribulation, knowing that tribulation worketh patience.

I would like to read a wonderful translator of the Greek New Testament and his name is **Arthur Way**. This is how he translates **Romans 5:2b-5**

We are exulting in the hope of something higher yet, the glory of God's presence. We actually exalt in such affliction as ours, knowing as we do, not presuming, not of the opinion, but knowing as we do, that affliction develops unflinching endurance. (that is worth repeating) affliction develops unflinching endurance! That endurance develops tested strength. And tested strength develops the habit of hope. A brimming river of God's love has overflowed into our hearts by His Holy Spirit, whom He has given us.

Another portion from **Arthur Way, 2 Corinthians 4:7-10**

A treasure of Christ is this message. Yet I bear it in a frail vessel, in clay wear. Therefore proving that by God, not by me, derives all prevailing efficacy. On every hand, pressed, yet am I not crushed. In desperate plight I am, yet not in despair. Thus followed by pursuers, yet not abandoned by him. Beaten to the earth, but never destroyed, (John Phillips - translation - Knocked down but not knocked out). Ever bearing in my body the eminence of such a death, as Jesus died so that the life also of Jesus shall shine forth in this body of mine.

Those are not ordinary statements. Many times we sink so low, but even though you are on the ground, though a

righteous man fall seven times his God is able to raise him up.

I love those words and I hope you will treasure those words as they encourage us in this matter of suffering and in the matter of glory.

**Proverbs 24:16** *For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.*

**Psalms 37:23-24** *The steps of a good man are ordered by the Lord, and he delighteth in his way, Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand.*

We will be persecuted for the faith: don't consider it strange, Peter said. Again, Paul says, they that live godly in Christ Jesus shall suffer persecution. (**1 Peter 4:12** and **2 Timothy 3:12**) So, what is our attitude? An unknown poet wrote these words that have blessed me. I pray it will comfort you in your sufferings, your griefs and your sorrows.

No chance hath brought this ill to me;  
    'Tis God's own hand, so let it be, He  
    seeth what I cannot see.  
    There is a needs-be in each pain,  
    And He one day will make it plain,  
    That earthly loss is heavenly gain.  
    Like as a piece of tapestry  
    Viewed from the back appears to be  
Naught but threads tangled hopelessly;

But in the front a picture fair Rewards  
the worker for his care,  
Proving his skill and patience rare.  
Thou O Lord art the workman, I the frame.  
Lord, for the glory of Thy Name.  
Perfect thine image on the same.

-author unknown-

Here is another piece of poetry that has blessed me and I  
trust it will bless our readers and listeners.

Behind my life, the weaver stands  
And works His wondrous will. I  
leave it in His all-wise hand And  
trust His perfect skill.

Should mystery enshroud His plan  
And my short sight be dim,  
I will not try the whole to scan,  
But leave each thread with Him.

Not till the loom is silent,  
And the shuttles cease to fly, Shall  
God unfold the pattern And explain  
the reason why.

The dark threads were as needful In  
the Master's skillful hand, As the  
threads of gold and silver In the  
pattern which He planned.



-author unknown-

What beautiful poetic words to encourage the sufferer. As we look at the saints of old and what they had to go through, they set a great example, as we see in Job, Joseph, Hezekiah and David. For those who need a good word to encourage you in present conditions, you can find no better admonition than in James 5.

**James 5:10-11** *Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy*

Maybe you can't see the end of the Lord yet, but when the process is over, He will form that vessel into honor, that will wear and bear His image.

Before we conclude tonight, a man that blessed me way back in the early fifties of the previous century, **George D Watson**, wrote these tremendous words that have touched me entitled **Subdued**. Remember, man was not only to have dominion over the earth, but he was to subdue it. Sometimes we only think of the outward subduing; how about the work of inward subduing!

# Subdued

Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners; subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our way, even in religious matters, will be subdued out of us.

Conversion will not finish this work, and perhaps not in one case out of a thousand will the second work of grace produce this complete condition of teachable yieldedness to God's Spirit. Being able to preach strong sermons on sanctification will not do it, and neither camp meetings, conventions, Bible schools, nor the writing of books and editing of papers on Christian holiness will prove adequate for this.

We must be subdued, not merely in our own opinion, not merely think ourselves subdued, not only subdued in the esteem of our friends and fellow workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the omniscient One knows that we are subdued. God must conquer the man that He can trust with His great thoughts and plans. The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls.

The Lord will begin to subdue us with gentle means; and if we sink lovingly and promptly into His mind, the work will be done; but if we have flint or iron in our nature, and it is necessary, He will use heroic means to put us between the millstones and grind us to powder, until He can mold us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even His zealous and oftentimes sanctified servants, is that they are not perfectly, universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with, so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in His Kingdom and to do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without stumbling over others, without religious peevishness, and to bend with every plan God gives us.

When we are subdued in the sight of God, He will work miracles in us, and power in experience, in healing, in finance, in service, in gentleness, and in sweetness of the inner heart life; miracles of grace that will astonish us and surprise our friends, and utterly amaze our enemies, when they come to know the magnitude of what God has wrought.

Let us get subdued in every way, in everything; so subdued that we can keep still in God and see Him work out the great bright thoughts of His eternal mind in our lives.

- by George D. Watson -

So, let us be encouraged that our God is working in us, both to *will and do of His own good pleasure*. Let us therefore welcome the training of God, in the school of suffering, that we may become qualified for the greatest spiritual prosperity.

The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, permits anything hard in our lives, be sure that the real peril, the real trouble, is what we shall lose if we flinch or rebel. Maltbie D. Babcock

Heroes are forged on anvils hot with pain, And  
splendid courage comes but with the test.  
Some natures ripen and some natures bloom  
Only on blood-wet soil, some souls prove great Only in  
moment dark with death or doom.

We cry out that God is breaking us but He is actually making us, and twice as much as before. Everything in God's order can enlarge the saint's character and his spiritual resources. Like Job, let's confess; *Though He slay me, yet will I trust Him*. While he waited, life advanced and he was enlarged by its restrictions and he became an overcomer. **When we are**

***ready for the throne, the Lord will have the throne ready  
for us. Amen***